HARAMBEE

FLAME

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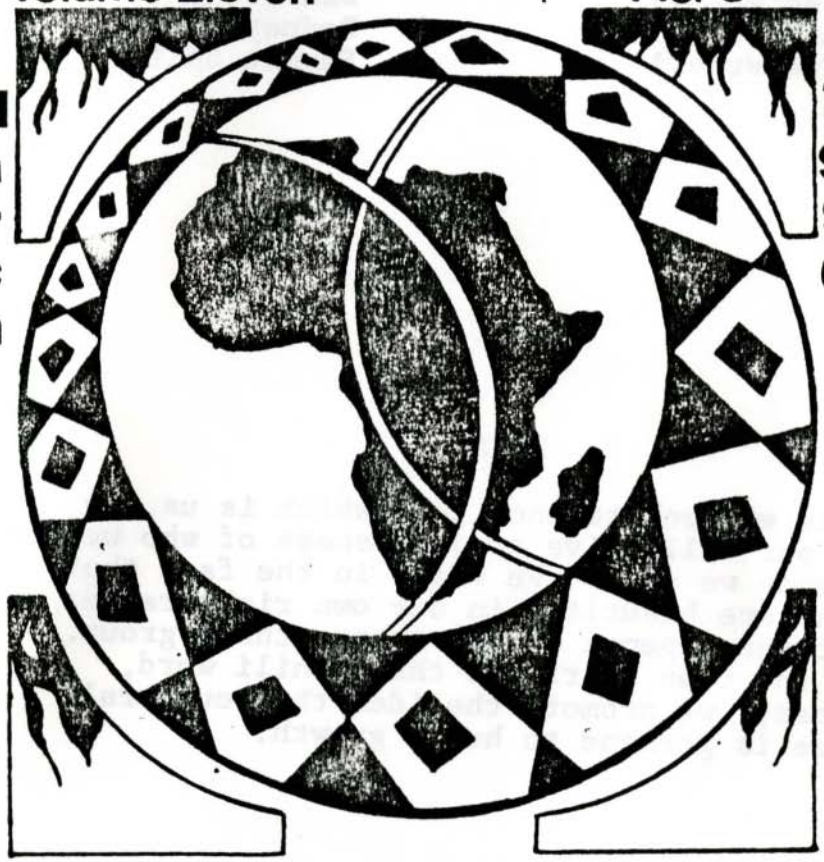

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "Harambee," we promote the idea that cultural exchange is germane to human growth.

BEYOND APARTHEID

As of this writing, it has been more than two weeks since Nelson Mandela was released from prison. By this time, much of the initial bubbling of joy on the part of Africans in Azania(So. Africa) and Africans and others around the world has subsided. By now we should be able to soberly examine what are and might be the implications flowing from Brother Mandela's release as well as from the other changes that have taken place in Azania over the past several weeks.

Nelson Mandela has stated repeatedly that he is a "loyal and disciplined member of the African National Congress(ANC)." This is key because it is the ANC which claims to be and is generally recognized as the vanguard organization in the fight of African people in Azania to bring an end to their bondage. While there can be little question about the integrity, courage, strength, and dedication of Nelson Mandela, the ANC agenda demands critical questioning. Why, for example, after all the many decades of subjugation of Azania's African population by Europeans, would the ANC view its admitted low level of guerrilla warfare as a defensive tool against the violence of apartheid? Or why would the ANC speak of Azania's European settler population as if it were a legitimate citizenry with a right not to be "dominated" by the indigenous African population?

It can be readily understood that the ANC, and other anti-apartheid groups in Azania, would wish to speak in such a fashion as to retain international support for continued economic and political sanctions against the deKlerk regime. But one wonders if the leaders of the ANC actually believe that this international pressure, along with internal protests and low-level defensive warfare, can result in the toppling of the government of the Europeans, by the Europeans, and for the Europeans. One wonders whether the leaders of the ANC actually believe that the European settler regime, being the

last such regime governing overtly on the African continent, is going to give up its power, privilege, and wealth without an all-out war.

These questions lead to the fundamental issue of the identity of the so-called "white South Africans," the alleged "white tribe." The Dutch arrived in Azania in 1652 and founded the Dutch East India Company in the "Cape of Good Hope." In 1688 the French settled in Azania and were followed by the British in 1795. It was these groups which formed the ancestral beginnings of the nation's current European population. These Europeans did not merely settle in this place which thier descendants named "South Africa." They weren't content with living off adequate land and simply being neighbors to the indigenous populations--the San, Zulu, Xhosa, Sotho, Khoikhoi, etc. No. Motivated by greed and arrogance and armed with guns, cannons, and explosives, these Europeans stole and murdered their way to the position of master over the lands of Azania and its people.

There is a very elemental principle to be applied to the history of these events: Though a thief may be able to retain, by might, property and/or authority which he has stolen, the person from whom the property and/or authority has been taken does not lose his right to that property and/or authority EVER, unless he willingly gives up his rightful claim. To our knowledge, Africans in Azania have never taken a vote and decided to relinquish their claim to control over themselves and their homeland.

Again, who are these "white South Africans"? Are they not still the holders of "their blacks" in bondage and the maintainers of a position of authority by force? Are they not still occupiers living off the fat of land which their ancestors acquired through theft and which they have kept by treachery? Is Azania's African population expected to disregard history - past or present - and be willing to accept some form of "power-sharing" as a gift from those who have no moral claim to

Cont. on page 4

A MESSAGE TO OUR YOUTH

First, you must admit it. You've been a fool, hanging in a gang, the main function of which is the destruction of the very community in which you and your family members live..

What set you represent is absolutely irrelevant. To see another Brother lying in his final state of existence and not knowing who's next but knowing that it will be someone is very relevant and crucial to the survival of the materialistic generation of today and the generation of responsible parents, educators, doctors, lawyers, etc. which it must produce.

Not only are we killing each other, but others plan our death. Not only do we abandon our moral and social responsibilities as African men and women, but others encourage our fading from respectability and greatness. We must come together!

Yesterday remains painful in our recollections. Yet, if we fail to regain the compassion for our Sisters and Brothers and spirit of caring that enabled us to survive the brutality of slavery, tomorrow will be more painful.

We must not confront each other as Crips or Bloods, as Disciples or Vice Lords, as Christians or Muslims, but must come together as the Brothers and Sisters that we are. We must not confront each other as enemies but come together as friends.

We must realize we will continue to die in vain so long as the hand that shoots Johnny, an African, is black; so long as the hand that sells the white rocks that kill the child of Betty, an African, is black. Until we face up to the wrongness of our treatment of each other, this cycle of dying in vain will continue.

When you kill or are killed, it is not just two people(the killer and the killed) who are affected

any authority or land which they might be pressured into "giving"? By what mutant logic can a people receive a gift of that which is already theirs?

The so-called "white South Africans" are no more Africans than they are Zulus just because they occupy the lands of the Zulus or Khokhois just because they occupy the lands of the Khoikhoi or San because they occupy the lands of the San. Culturally, they can make no claim to being African. They do not speak in any of the African tongues. African rituals do not accompany their marriages, births, or other such events. Their value system has not arisen from traditional African perspectives. In fact, one of the most commonly heard objections raised by these Europeans to the ending of their minority rule is that they fear the loss of their EUROPEAN culture.

Moreover, one of the fundamental pillars of Euroculture(since at least the 16th century) is that of racism. Africa's "white tribe" believes that it is, by nature, superior to Africans; is driven by that belief to maintain Africans in a position of inferiority; and makes use of its institutions of power to preserve the concrete reality of its domination over them.

Nelson Mandela is a "loyal and disciplined member of the ANC." But he is also a symbol of hope for very large numbers of Africans in Azania. And, hopefully, the ANC has, or will soon develop, an agenda that will bring Azanians real freedom from what is, in truth, FOREIGN DOMINATION. Unless the ANC has, or will soon develop, such an agenda, it will cease to deserve its credibility and will have, to some degree, made a mockery of the 27 years imprisonment experienced by its most respected and loved spokesman.

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization (parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinction between African people based solely on place of birth. References in the FLAME to African people are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

...

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as being those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa (aka David Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 900 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. We are not looking for poems which sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68502-0500.

FROM OTHER SOURCES

African Groups In U.S. Coordinate Self-Help Effort

"...Steve Valencia, executive director of the Washington-based For My People Inc.(FMP), had diligently coordinated the drive that collected some 80 bags of clothing, donated by African-Americans in the district(Washington, D.C.). The clothes drive is part of a broader FMP project, which includes an 'Adopt-a-Child' exchange program. This exchange element will bring Alabama children on an excursion to Washington and take an inner city group to Gainesville to acquaint them with the different cultural lifestyles...

"The clothing drive grew out of a visit to Epes (located a few miles from Gainesville) in late 1988. The Wendy Hills subdivision is one of three complexes completed in Sumter and Greene counties by the FSC(Federation of Southern Cooperatives)/ LAF(Land Assistance Fund) and the PLBA(Panola Land Buying Association)/HDC(Housing Development Corporation). Their creation was bound up with the voter registration and other civil rights activities of the 1960s and 1970s. Many of the residents are families who were evicted from plantations because they registered to vote.

"All the projects are named to honor those who have made significant contributions to the struggles of Black people. In addition to Wendy Hills, there are the Sanders-Black Apartments in Eutaw (named for state Sen. Hank Sanders and Rep. Lucius Black) and Griffin-Mandela Apartments in Greensboro. Nelson Mandela, of course, is an international beacon in the struggle for Black liberation; Mr. Griffin sold PLBA/HEX the land for the complex...

"Over the years, especially after the 1965 Selma to Montgomery voting rights march, the vision and methods of Black Belt activists established the

region as a national role model for organizers... The focus is on self-reliance, and the battle for the retention of Black land ownership...

"'The exchange program is an exciting idea', Paris (Wendy Paris, president of PLBA/HDC) says, 'because our rural children don't have the opportunity to experience the reality of urban culture... One of the things we have to do is be able to extract what is good from both environments, urban and rural, and use it for positive attitude development and change'...

-From "Activism Persists In Alabama's Black Belt," which appears on page 9 of the Feb. 21 THE GUARDIAN(N.Y., N.Y.)

African In N.Y. May Gain Release From Prison After 18 Years Confinement

"Dhoruba Bin-Wahad(Moore) won a ruling from a 5-judge New York State Appelate Court panel that may result in his release from prison after 18 years. Bin-Wahad was convicted of attempted murder of two police officers and felonious possession of a weapon. He has always claimed his innocence. The court ruled in favor of a hearing to determine whether the prosecution violated Bin-Wahad's rights by withholding witnesses' statements and other documents during the 1973 trial."

-From "In Brief," which appears on page 6 of the Feb. 21 THE GUARDIAN(N.Y., N.Y.)

Police Shooting Deaths Of Muslims In Los Angeles

"An outraged Black community is demanding justice for Oliver Beasley, 27, a member of the Nation of Islam(NOI) who was shot and killed by a Los Angeles County deputy sheriff last month.

"The incident was the month's second violent encounter between Muslims and law enforcement officers. Activists are calling for an investigation into the killing and an end to the attacks on young Black men by police and sheriffs...

"Community residents questioned why the Muslims were seemingly being targeted by law enforcement. Since the NOI moved into the area, members have been involved in painting over gang graffiti, cleaning up trash and counseling gang members against drugs and turf warfare. Farrakhan, who several years ago was declared persona non grata in Los Angeles by Mayor Tom Bradley, has made repeated visits, attracting a growing base of support. He has met with gang leaders and members in an attempt to stop the killings and violence caused by gang rivalry...

"There are fears that law enforcement personnel are painting the NOI in the same light as the Black Panther Party was characterized in the 1960s and 1970s, as virtual combat opponents of law and order... . . . . .

Support for the NOI and Farrakhan seems widespread and growing, and many residents see the killing of Beasley as part of a pattern of police violence against the Black community..."

-From "Black Community Denounces LAPD for Killing Two Muslims," which appears on page 9 of the Feb. 14 THE GUARDIAN(N.Y., N.Y.)

Role of U.S. Military Questioned By African Vets

"The U.S. invasion of Panama dispalyed a 'colonial power' using brute force to exercise its imperialist authority over Third World peoples, Black veterans from across the country told the FINAL CALL.

"The veterans also advised Black soldiers to examine U.S. foreign policy and how Black people in

America have no voice in determining such policy.

"'I would tell Black soldiers that their war is in America', said Phillip (Jay) Jones, chairman of the Board of Directors of the Black Veterans for Social Justice(BVSJ) in New York. 'I would tell them that while they're fighting Noriega, their brothers are getting their butts kicked in this country'.

"Jones was part of an American delegation that visited Panama for a conference on aggression against Panama in November...

"...Ron Armstead, a Vietnam veteran with the William Joiner Center for the Study of War and Social Consequences in Boston...said that Blacks in America now must seriously question their lack of involvement in formalizing U.S. foreign policy and the response of the community to soldiers who participate in carrying out the policy..."

-From "Black Vets Advise Black Soldiers: War Is In America," which appears on pages 3 and 26 of the Jan. 29 THE FINAL CALL(Chicago, ILL)

Angolan Army Offensive Against Unita Terrorists

"The Unita stronghold of Mavinga, with its strategic airstrip, has fallen to the Angolan army. The Feb. 2 takeover is a major victory for the Luanda government over the U.S.-backed counter-revolutionary movement. It was at Mavinga that U.S. planes would unload military equipment for Unita ferried in from Zaire...

"The army offensive, which began on Dec. 23, seemed to run into trouble in January on the north bank of the Lomba river. It appeared then that the drive on Mavinga would have to be called off. But the army high command had code-named this operation 'Ultimo Assalto'(Final Onslaught), and they were determined not to give up. A second push

took the Angolan troops and their armored vehicles over the river by the end of January, and three days later they were in control of Mavinga.

"In addition to the air force, one of the most powerful in Africa, government forces are reported to have used 400 tanks and 20,000 soldiers in the offensive...

"There is considerable speculation that the army will follow up its Mavinga victory by advancing on Savimbi's(Jonas Savimbi, head of Unita) headquarters at Jamba, some 200 miles farther south. Jamba is now easily within range of the Angolan air force, but the Stinger missles that Ronal Reagan and George Bush gave Unita are a deterrent. Some army planes, such as the Sukhoi-22S, can, however, fly high enough to evade the Stingers, while still being militarily effective against targets on the ground..."

-From "Angola Captures Strategic Savimbi Stronghold," which appears on page 13 of the Feb. 14 THE GUARDIAN(N.Y., N.Y.)

South African Government Forces Assist Unita

"South African troops are fighting alongside Unita rebels in southeast Angola's Cuando-Cubango province, according to an Angolan military source in Luanda cited by Portugal's LUSA news agency Jan. 23.

"The source said some 2,300 South African soldiers had been flown into Angola from Walvis Bay, the South African coastal enclave in Namibia, and had set out to attack Angolan government troops north of Mavinga, near the Lomba river..."

-From "South Africans Aid UNITA Rebels," which appears on page 2 of the Feb. 5 THE FINAL CALL (Chicago, ILL)

Cont. on p. 12

THINGS FREE

Always it is strange
When we depart from home.

Ha, Ha, I said,
The report is nothing less than promising,
The despots under siege,
Men over-lusty,
Legitimate and imminent, deplored.
The people give me proof, mortified.

They have good hope
In South Africa,
Nothing warns them other.
Reason not the need.
The sea, "strongman," a barbarous password.
Their injuries shivering,
Without patience,
Wanting liberty,
A need worth combining,
A noble anger, set fire.

Where does it all go,
Things pronounced,
Things free?

In the hills of justice
Where laughter and magic work
At high rage,
Between passions, joy and grief,
Paint life where death merges
As law of your name.

-Ella Robinson

Democratization In Eritrea

(Eritrea lies in the northwest of Ethiopia and has been fighting for independence since it was annexed by Ethiopia in 1962.)

"The traditional clan-based all-male village leadership(in Eritrea) has been replaced by elected Village Committees and People's Assemblies. These new village governments include women and men, rich and poor, Christian and Muslim in proportion to their share of the local population...

"Power appears to have been largely transferred (from the Eritrean People's Liberation Front) to villagers who are members of EPLF-led mass organizations.

"It is this unusual combination of egalitarian values and voluntarism that seems to underlie the strength of this maverick political movement that has long rejected 'Stalinist' models of social revolution. The EPLF's 'national democratic program' calls for a mixed economy of public and private initiatives, a multiparty political system and a nonaligned foreign policy.

"The Eritrean nationalists have thus succeeded in unifying their people across inherited divisions of religion, ethnicity and class..."

-From "Eritrean Rebel Attack Batters Ethiopian Army," which appears on page 12 of the Feb. 28 THE GUARDIAN(N.Y., N.Y.)

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COMMUNITY NEWS

Ron Daniels of the National Malcolm X Commemoration Commission in Washington, D.C. met in Omaha with members of the Omaha-based Malcolm X Memorial Foundation February 23rd-25th. The purpose of the meetings was to explore plans for a National Proclamation Ceremony on May 19th. in Omaha, the birth place of Malcolm X. The National Malcolm X Commemoration Commission, along with the African American Progressive Action Network, is attempting to rekindle a national interest in and understanding of the life and ideas of Malcolm.

In response to a recent cluster of reportedly gang-related drive-by shootings in the African community in north Omaha, Terry Thompson, president of the Brotherhood of Midwest Guardians(an organization of African members of the Omaha Police Dept.), has renewed his criticism of the Police Chief for not heeding his organization's call for the establishment of an all-African police gang-and-drugs task force and for establishing, instead a task force comprised of Africans and Caucasians and headed by a Caucasian. Thompson has challenged the competency of a Caucasian to deal with a gang problem cetered primarily in the African community. He has also criticized the presently constituted unit as being too arrest-oriented. The Mad Dads, in the meantime, have reacted to this upsurge in gang-related violence by encouraging African people to turn other Africans over to the police.

The parent chapter of the Harambee Afrikan Cultural Organization recently held its second session with African youth from Omaha in its effort to improve their level of self-esteem. The session was conducted at the State Prison in Lincoln where the chapter is based. The Omaha chapter of the organization, which was founded this past November, has been holding weekly study sessions for adults, using the DESTRUCTION OF BLACK CIVILIZATION by Chancellor Williams as its basis for study and analysis.

but the course of history. The lives of many other persons are affected--the born and the unborn. And the spirits of those who came before us - who lived and struggled and died before us so that we wouldn't have to experience the blatant sword of racism as they did - are disrespected.

With all of the advantages we've inherited from the struggles of our elders, we had the capacity to be the greatest generation of all. But we have fallen short, far short.

I ask all of you - my people, my folks - to come together and save the soul of our future existence. An infant knows of no hatred, knows of no violence, knows of no racism. That infant has a chance. If you think you're too far gone to become a greater person, I'll respect that. But when you see a child coming up, with a legitimate chance in life, have the respect for that child to persuade him or her away from the path of self-destruction which you follow. Let that child dream and seek after success where you have failed.

Time is quickly ticking away, my people, my folks. The alarm is ringing. And though we can rewind the mechanical or electronic clock, the clock of life we cannot rewind. Man's technology has not given us the ability to do this. Thus, in moving forward with the hands of time, we must respect life - especially, African life - so that we can insure a future for ourselves and generations of us to come.

To all who have listened, As-Salaam-Alaikum.

Africa X Shaheed Khaleel(aka Derek W. Dixon)

BACK IN TIME

...Daisy and L.C.(Bates) founded the (Arkansas) State Press specifically as a crusading press designed to allow African-Americans to speak for themselves and to lead the fight for freedom...

And so the State Press, which would reach a top circulation of 20,000, began its tireless crusade--first against police brutality, especially that enacted against African-American soldiers stationed in Arkansas during World War II--but later against discrimination, judicial injustice and school segregation.

In 1946, while L.C. was on vacation, Daisy got her first public attention as a fearless writer. In his 30 days absence, L.C. would say, Daisy has "accused one of the state's biggest judges of dishonesty on the bench, questioned the honesty of the jury panels, and attacked the integrity of the entire court and its administration of justice"....

Then, in August 1957, a rock with a note tied to it crashed through the Bates window. The note read simply: "Stone this time, dynamite next."

Then, one day in the early fall of 1957, Daisy recalls, a group of "Southern Christian women" visited her home and told her to withdraw her support for the struggle. If she didn't, they told her, "You'll be destroyed--you, your newspaper, your reputation. Everything!" But this did not stop her from continuing the fight and both the note and the warning proved prophetic. The Bates home was bombed, advertisers were threatened, and the newspaper was forced to stop publication.

Source: "Outstanding Publishers And Editors," pages 10 and 11 of the Feb. 17 MILWAUKEE COURIER

ANNOUNCEMENTS

The editors of SAGE, A Scholarly Journal On Black Women, are soliciting manuscripts for a special issue on BLACK WOMEN AND DANCE(submission deadline September 15, 1990)....We encourage scholars from every discipline to contribute, For this special issue, please send all manuscripts to:

Kariamu Welsh-Asante
Dept. of African-Amer. Studies
Temple University
Gladfelter Hall 025-26
Philadelphia, PA 19122

Address all correspondence to SAGE, A Scholarly Journal On Black Women, P.O. Box 42721, Atlanta, GA 30311-0741.

In November of 1990 the Ninth Session of the World Tribunal on Reparations for African People in the U.S. will be held in Oakland, California. For more information, contact: ANRO, P.O. Box 67376, Baltimore, Md. 21215 or ANRO, 7911 MacArthur Blvd, Oakland, Ca. 94605.

Here's how you can initiate Afrocentric schools in your school district: If your child attends a predominantly Black school, contact Operation Know Thyself, 2206 12th. St., N.W., Washington, D.C. 20009, (202)387-0404. If your child's school is predominantly white, contact the Black United Front of Portland, P.O. Box 3976, Portland, Ore. 97208.

International Black Writers Conference, Inc., an organization dedicated to the encouragement, deveopment and display of writing talent, is conducting its annual membership drive from Jan., 1990 through March...IBWC will celebrate its 20th anniversary June 15-17 in Chicago, ILL. For more information, write: IBWC, P.O. Box 1030, Chicago, ILL, 60690.